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THE Popish Informer

REPREHENDED

For his Falſe Information againſt

THE

Quakers Meetings:

IN REPLY

To a moſt Envious, Abuſive, Seditious, and Irrational Pamphlet, ſtiled, *An Anſwer to a Seditious Libel*, as he moſt falſly terms the late Innocent Declaration from the People of God, called, Quakers, againſt all Seditious Conventicles, &c. [*Wherein their Innocency is cleared, and herein vindicated.*]

Unto which is annexed, A brief Recital of ſome Accuſations caſt upon the ſaid People, by one *H. Thorndike*, one of the Prebends of *Weſtminſter*, in his Book, entituled, *A Diſcourſe of the Forbearance, or the Penalties which a due Reformation requires.*

And thou, O God, ſhalt bring them down into the Pit of Corruption; the Bloody and deceitfull men ſhall not live half their dayes, Pſal. 55. 23.

Printed in the Year, 1670.

Popish Informer

WHereas there is extant a certain Scandalous malicious Pamphlet, tending to encrease Perfecution against the Innocent People of God called, *Quakers*, (without any name or Author subscribed) wherein our late innocent Declaration is stiled, *A Seditious Libel*; and our Meetings termed *Seditious Conventicles*; and we accused of *Dangerous Practises, &c.*

To Which we Answer, That we shall not need much to vindicate our selves herein: First, because our innocency and clearness from these unjust charges is so manifest to our Nation and Neighbourhood. Secondly, because this false Informer and Accusar hath not brought forth any matter of either proof or validity against us; and because he hath scandalized our Declaration, as being a Seditious Libel, and so slandered us therein, we may again give a hint of the nature and tendancy of our Declaration so accused, that it is a Declaration against all seditious Conventicles and dangerous practises of any who under colour or pretence of tender Conscience have, or may contrive Insurrections, this is the Title; as also in our Declaration, the Worship of God in his Spirit and Power, the peaceable Truth, and seeking peace with all men, and meeting together to worship God therein, according to Christ and his Apostles, is vindicated, and a Testimony given against all Sedition, Conspiracy, contriving Insurrections; as also it is judged gross Hypocrisie and Dissimulation for any to pretend tenderness of Conscience, and a Religious exercise, and under that colour intend a quite contrary thing, as to contrive Insurrections, &c. Concerning which we, who are called *Quakers*, can say, in the presence of God, we are free and clear from all such things in the sight of God, Angels and Men: Thus far is signified in our Declaration. Now let the moderate Reader judge, whether this Testimony of ours be seditious yea or nay, as this false *Informer* hath accused it? or whether his Pamphlet and Information herein be not absolutely seditious against the Government, and common

good of the Nation, for herein he hath accused us of Sedition, for our declaring against Sedition, dangerous practices, and contriving Insurrections: And whether herein he hath not appeared more like a Popish Emissary, then a good Subject?

Whereas this Informer accuseth us, as followeth, *viz.*

Inform. *The Quakers do not exercise any part of Divine Worship, according to the Liturgy, &c.*

Answ. The Divine Worship is in the Spirit and in the Truth, and therein we meet, we wait, we call upon God, as his People of old did, who knew not how to pray, but as the Spirit helped their infirmities, and this is according to the Spirit of Truth, which the Liturgy refers and directs men to, and the Scriptures direct us to this Spirit of Truth, to follow its guidance and teaching; and dare this Accusar plainly affirm, that the *Liturgy* and Practice of the Church of *England* do not allow of this? has not he herein accused the Church of *England*? then what Church doth he belong to? and doth not the word *Liturgy* of the Church, signifie, The publick Work, Action, or Service of the Church? and can any reasonably confine it only to Reading Confessions of sins, and Prayers? for is there not both a Prayer before Sermon, and Preaching also used in the Church, which are not particularly recorded in the Common-Prayer-Book? Besides, this our Accusar, though he would shew himself both a Divine and a Lawyer, yet he is good at neither Law nor Gospel; for the words of the Act, *viz.* 'Any Assembly, Meeting, or Conventi-'cle under colour or pretence of any Exercise of Religion, in 'other manner then according to the Liturgy of the Church of 'England, &c. the sence hereof he tyes up to this, (saith he) *It must be according to the form and method there prescribed, that is publick Prayer, in places set apart; there being in the Liturgy prescribed Forms as well for private as publick Worships, &c.* as if he would tell us, that the religious exercise that is according to the Common-Prayer, is the Common Prayer it self; and so unless we have it read, we are hereby deemed to be under a colour of religious exercise not according to it, which is gross non-sence and ignorance; for that which is according to the Liturgy is not the Liturgy it self; besides the words *colour*

or

or *pretence* of any exercise of Religion, relate to the Title and Preamble of the Act, as not being the real manifestation of Worship, but a Cover to carry on some contrary design or intention of Sedition or Insurrection; for the Title of the Act, is, *An Act to prevent and suppress seditious Conventicles*; therefore, not to prevent and suppress peaceable harmless Meetings, which are really for the Worship and Service of God, in the Spirit and Truth. The Preamble which ought to be the Key and Reason of the Law, is *against the growing and dangerous practises of Seditious Sectaries, and other disloyal Persons, who under pretence of tender Consciences, have, or may at their Meetings contrive Insurrections*; hereby the words *Colour* and *Pretence* are sufficiently explained; and that it ought not to be inflicted upon people who are really of tender Consciences towards God in their exercise of Religion and Worship, which we being concerned in, have not in the least, forfeited the liberty to tender Consciences so often promised by the King, both in his Letters from *Breda*, and divers Declarations since.

Again, whereas this Informer accuseth us of *a seditious and blasphemous Pamphlet, published* in the year 1664. without repeating either any *Sedition* or *Blasphemy* in it, or shewing by what Author, &c. Let the indifferent Reader note his envy and malice herein, and how disingeniously he hath dealt by us.

And now to prove our Practises dangerous he proceeds thus.

Inform. *That they have been dangerous* Germany *hath well experienced, by the rebellion of* David George, *the first of your Sect. Such another was* John *of* Leydon, *and* Cobbs *faction in* England.

Answ. This Informer would make the Magistrates believe strange Stories against us, if they would be but so easily drawn to dance at his Pipe, and do the Devils drudgery of persecution for him, as his malicious spirit would have them; and if they were so credulous as to believe his notorious Lyes and forgeries against the *Quakers*; where he tells them of the Rebellion in *Germany*, bringing it as an instance against us, though most unjustly and impertinently: As also his calling *David George*

the

the first of our Sect, which is a most manifest and absurd Falshood and Abuse; for as History mentions of him, he was about the year, 1544. and held (as recorded) very blasphemous licencious doctrines; as that he was Christ the Messiah; and declared *Polygamy* (or the having many Wive,) to be free and lawful: And further (its said) Embroyled the lower parts of *Germany* in Tumults, * which things both our righteous Principles and innocent Lives do utterly testifie against. And as for *John* of *Leyden*, who lived also about the same time, who is said to have had his Meetings all in the night time) he is represented as one of the same Principle, to allow of the same gross evil of *Polygamy*, whose extravigancies, pride, and presumption, in his causing Wars, and Disturbances, and assuming Kings-ship (as recorded of him) our Religion and Example do also condemn as repugnant to the very Nature and Life of Christianity.

* *As in Ross his View.*

And besides, where doth History or intilligent Persons relate that either *David Georgs*, *John* of *Leiden*, or *Cobs* Faction, were accounted *Quakers* in their time? Do but see the malice and falshood of this Accuser and Informer, thus to render such our Presidents, whose Example we never followed; and if he could nominate thousands of rebellious Persons, doth it appear just in him to endeavour the prejudicing, and instigation of the Rulers against such as are Innocent and Peaceable, both in their Principles and Deportments: Surely such cruel and partial Informers as this, who hath no more sence either of the common good of the Nation, nor whats consistant with human Society, nor yet of their Innocency whom he accuseth; but would have People disturbed and persecuted for their Consciences, upon his meer false suggestions, and evil surmises, would bring the Nation to a sad pass, if they had their wicked wills, who have neither Truth, Reason, nor human Pollicy, in their seeking to blow up the Coals of Sedition, Strife, and Persecution amongst their Neighbours, which is never like to compose differences in matters of Religion and Conscience, but to make them wider and more incompossible.

Inform. *There is Sedition and Rebellion implyed in the Doctrine*

you

you teach at your Conventicles: You preach against Dignities, and Titles of Honour, calling them Antichristian contrary to the Scripture, &c.

Answ. Here is an Accusation of an implicit Sedition and Rebellion in our Doctrine, but no proof, only a false Accusation added, *That we preach against Dignities*, which is a gross Slander; for both Dignities and Dominion we own, knowing that its Truth and Righteousness which only doth *Dignifie* and make *Worthy* and honourable; it is Vertue and Wisdom makes honorable & worthy; and all Titles that are proper thereunto, which truly express either the Virtue, Dignity, or Worth of Rulers, and their Dominion, we never opposed; but flattering, complemental deceitful Titles, which tend but to please men, and gratifie proud spirits, we utterly deny, as that which our Maker would condemn us for, should we use them: This Informer had dealt more ingeniously, had he told us what those (he calls) Titles of Honour are, which the Scripture commands, and which he saith, we call Antichristian.

Inform. *To the King belongs Obedience; you must obey his Laws, and those either actively or passively; but you are content with neither. Whatsoever is commanded by Authority, if it be not contrary to the Word of God, must be obeyed actively, and not passively. Passive Obedience is only required when things contrary to the Word of God are commanded.*

Answ. It is a false Accusation, That we are content with neither; for we obey both actively and passively; Actively so far as stands with our Peace of Conscience, in the Sight of God, and otherwise we are passive, as our patient suffering so deeply, hath amply shewed: Howbeit, this Accusar hath implied, That there may be Laws or Commands contrary to the Word of God; it is well he will allow the Word of God any room, in saying, Whatsoever is commanded, if it be not contrary to the Word of God, it must be obeyed actively: So then it follows, that whatsoever is contrary must not; for indeed, the Word and Law of God are indispensable; and God hath placed an equal and just Law of Reason in mans heart, * which neither Statute, Prescription, nor Custom ought

* *Whereby we call for Justice, and Equity.*

to

to prevail against; but if any be brought in against it, they are to be holden for void, and against justice, and so no Laws, according to *Doct. & Stud.* Cap. 2.

And no man of what estate or degree soever, hath Power to dispence with God's Law, 28 *H.* 8.

And now, what is according to the Law of God, or not according to it, the prejudiced persecuting spirit is no meet nor competent Judge to be sure: but the patient suffering Spirit and Mind, that dwells in the true Light, being qualified with Graces and Ornaments of the Spirit of God, which are, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against which there is no Law, *Gal.* 5. Whereas the fruits of the flesh are contrary, as, Hatred, Variance, Emulation, Stife, Sedition, Heresies, &c. above all which the Spirit of Truth, and its Fruits are exalted, and followed by the Children of Light, who are born after the Spirit, who are persecuted and oppressed only by such as are born after the flesh; and herein are you, malicious Persecutors, manifest of what seed and birth you are, see, *Gal.* 4. 29.

Inform. *It is not necessary that all things commanded by Authority must have a command, or president in Scripture; for many things are left indifferent to the discretion of God's Vicegerents, as Kings, &c. A Power is likewise in the Governours of the Church, to impose such things as they shall find necessary to be observed in the publick Worship of God; and this we may infer from those words of the Apostle, The rest will I set in order when I come.*

Answ. To the first part, Nothing essential to the Worship of God can truly be deemed indifferent, nor differently left to mens discretion, for the Law of the Spirit of Life is the true and infallible Rule to Believers in the true Worship, and mens judgements ought to be subject thereunto; but as for this notion, of things *indifferent* in the Worship of God; it has been an inlet to much Idolatry and Superstition amongst Apostates and pretended Christians: However, it is a gross impiety, as also an interfering with their own Principle, for any to persecute others meerly for things which themselves deem indifferent, which in moderation might better be dispenced with, then rigorously

rigorously to inforce them. To the second part, This Informer seems to set up a second sort of Governours in the Church, besides (or above) Kings, as having power to impose things in worship, without either Scripture or President thereof, which is rank Popery, tending to encourage Popery, and to beget People into an implicit faith, and acceptance of unwritten Traditions, from those he counts Governours of the Church; but herein he hath plainly opposed the Protestants high esteem and preferment of the holy Scriptures. And his instance of the Apostle, *The rest will I set in order when I come*, will make nothing for his purpose, to bring dissenters under all the unscriptural Impositions and Ceremonies of these he calls Governours of the Church; whether he means the Pope, his Cardinals, Bishops, and Clergy, he hath not told us; or whether he means some others of kin to them in their Traditions: But herein he has but fillily begged the Question, as it he took it for granted, that conscientious Dissenters must presently, upon his bare word, believe that these Imposers he now pleads for, are in the same Power and Authority and Example with the Apostles and Ministers of Christ in former dayes; but Dissenters must have a better demonstration then this mans bare word for it, or the Persecution and Cruelty he would instigate to, but he has greatly erred in these matters; for the true Chruch had one Head and Law-giver even Christ, and wherein the true Ministers and Elders thereof did give directions, either for ordering affairs or to follow them; It was not from a meer imposition nor outward force, nor yet as Lords over Gods Heritage, neither to have dominion over their Faith, but in the unity of the Spirit of Life, as Fellow-Helpers in Christ, and as being manifest by the powerful evidence of his Spirit even in their Consciences; so said the Apostle, Be ye Followers of me as dear Children, even as I am of Christ: Now such Children as he begot into the Faith knew it their duty to follow him, as they knew him a Follower of Christ, but this is no ground for either the Pope, or his Clergy, or any that are popish in their unwritten Traditions, to impose them, or force them upon such as are none of their Children, for that is but a meer usurpation at most, and but Antichristian.

Inform. *Honour the King, but this you preach against.*

Answ. This is an absolute Slander, for the Fear of God, to which the true Honour of Kings is joyned, we have alwayes owned, and preacht up, desiring that the Fear of God might not be slighted, nor such wicked actions, pollutions, and corruptions committed in the Nations as do both greatly provoke God, and dishonour the King and Government. True Honour is a substantial thing, not consisting in feigned complements, nor deform'd cringes.

Inform. *The best Language he (to wit the King) can get from you is Thou and Thee, as if he were your Fellow; this error of yours, &c.*

Answ. Is *Thou* and *Thee* such bad dishonourable Language? Why dost thou then use thee and thou to God in thy Prayers (if thou hast so much Religion to pray at all?) But hast thou not herein accused the Prophets and Apostles with ill Language and with dishonouring Kings and Rulers, by using Thou and Thee when they spoke particularly; for was it not the Language of *Moses* to *Pharaoh*, who was a King, The Lord God hath sent *Me* unto *Thee*, saying, Let my People go that they may serve me, but hitherto *Thou* wouldst not hear. And *Exod.* 7. 16. And how long wilt *Thou* refuse to humble thy self before me? let my People go that they may serve me, Chap. 10. 3. And did not the Prophet *Nathan* say to King *David*, *Thou* art the man? 2. *Sam.* 12. 7. And did not the three Children answer *Nebucadnezar* the King, Be it known unto *Thee*, O King, that we will not serve *Thy* gods, nor worship the golden Image which *Thou* hast set up? *Dan.* 3. 16, 17, 18. And did not *Paul* use the word *Thee* to King *Agrippa*? *Act.* 26. 2, 3. But if this *Informer* had but remembred his Accidence, and the difference between Singular and Plural he need not have counted Thee and Thou to one such ill Language.

Inform. *Serve none else but him who hath called you from a Worldly to a Spiritual Imployment* (This is the meaning he gives to the words, *Call no man Master, &c.*

Answ. If true Ministers must only serve Christ who hath called them, then Christs' Followers are not to be imposed upon, at mens wills or discretions, (so called) but to obey and follow

follow Christ, who is their Leader, Master, and Governour; and this breaks the neck of this Accusers stuff against *Tythes*.

Inform. *The next thing that belongs to Cæsar is Tribute, we shall not deny, but that you pay Taxes, because you are compelled, &c.*

Answ. Our paying Taxes is not from compulsion, or wrath, but for Conscience sake, our end and intent therein being honest and reasonable in the sight of God, for the upholding of Government, for the execution of Justice and Righteousness, our desires being that Rulers might be a terror to Evil-doers, and a praise to them that do well, for the preservation of men in their respective Proprieties, Rights, and Liberties; so that in our paying our Dues we have a Testimony for God, and may with a good Conscience clame our Rights and Liberties as men, and ought also to have our Freedom as Christians, whilst we give to God his Due, and to *Cæsar* his Due, which neither this Accuser, nor all the Devils Agents besides can justly detect us in, though to prove that we do not give to God those things due to him, he goes on thus:

Inform. *Here you fail, what hath been once dedicated to God, and set apart for the Maintenance of his Service and Worship, doth belong to God.*

Answ. This [*doth belong*] is a false Assertion, for those many Ordinances of Divine Service under the Law, with the Sacrifices, Offerings, divers Washings, and many Shaddows, which belonged to the outward Tabernacle and Temple, have been dedicated for the Service of God in their time, which now are ended in Christ, as the Tythes are, which were given to the Priests for their service at the Tabernacle, *Numbers* 18. which had in end, the substance of all being Manifest in Christ.

Inform. *God hath assigned this payment to the Ministers, They that wait at the Alter should live of the Alter, and they which preach the Gospel should live of the Gospel; so that whosoever refuseth to pay Tythes to the Ministers doth not give to God the things that belong to God.*

Answ. Here he grosly perverts that Scripture, 1 Cor. 9. 13, 14.

rendering it as if living of the Gospel were in the same manner of the Priests living of the Alter under the Law; whereas at the Altar they pertook of both Tythes and Offerings, must they therfore live upon Tythes and Offerings under the Gospel? where is then the difference between Law and Gospel? and how are Offerings ended under the Gospel? and a tenth part of the Tythes of the Children of *Israel* was to be offered up a heave-Offering unto the Lord, *Num.* 18.26,27,28,29. But as for the words [*verse*] they relate nothe manner of living of the Alter: but to the Lord's *Ordaining*, as even so hath the Lord *ordained*, that they that preach the Gospel should live of the Gospel, 1. *Cor.* 9.14. so the Gospel makes way for the true Minsters Maintenance, which is not a forced Maintenance, neither is it Tythes or Offerings; for as is fully testified in *Heb.* 7. the Priesthood being changed there is made of necessity a change also of the Law: the Sons of *Levy* who received the Office of the Priesthood had a Command to take Tythes of their Bretheren, but this is ended as it is said; there is a disanulling of the Commandment going before; so this man might as well have accused the Apostle with failing to pay to God his Due, as have accused us in the matter of Tythes, seeing our Testimony is one and the same: But this *Informer* shews himself to have little regard to Scripture, whilst he can plead the discretion of Magistrates and imposition of Governours, for things in matter of Worship, which he hath neither Scripture Command or president for, especially among the primitive Christians and Apostles.

Inform. *His Worship in Spirit and Truth is but the lesser part of his due. It is obedience God desires rather then Sacrifice or Worship; God commands you to be obedient to Authority.*

Answ. Let the Reader mark here how absurdly he reasons; First, implying a Worship of God in Spirit and Truth, without obedience which cannot be; for that Worship which stands in Spirit and Truth is Obedience, for Truth admits of no disobedience. Secondly, his deeming the true Worship of God to be but the lesser part of his due, and Obedience to Authority to be the greater; herein he hath blasphemously set up an Authority above God, and so man above his Maker; for it is outward Authority his words intend; but he is greatly mistaken,

for

for we in worshipping and obeying God in Spirit and Truth, which is our principal Duty, do not oppose nor resist any Authority, or wholsom Laws, which have a dependance upon the Authority and Law of God.

Where we said, We do not meet to plot or contrive Insurrections.

Inform. *We have but your bare word for it.*

Answ. This is false, you have more then our bare word (viz.) our innocent behaviour, and harmless deportment, evidently manifested through the many Afflictions, Persecutions, and Cruelties that we have patiently undergone since we were a People, and all for the Testimony of our tender Consciences towards God; therefore it is evident that we have but this mans bare word for proof; that our Meetings are either seditious Conventicles, or tending to Insurrection, and if he were not wilfully blind he might see the contrary openly evinced by our Christian Conversation, in the peaceable exercise of our Religion and Conscience.

Inform. *It is true, there is danger enough in your small meetings, but much more in your greater meetings of hundreds; for by lessning your meetings, we may better secure both Church and State; for ten or twelve can make no great disturbance in a place; a Constable may suppress these; but where five or six hundred more shall meet, and finding an opportunity, make an Insurrection may set a whole City on flames, &c.*

Answ. What danger hath this man seen in any of our Meetings, either small or great? we challenge him, and all such malicious *Informers* in the World, to prove any danger or hurt by us in our Meetings? Besides, has not he herein struck at the Parliaments allowing small meetings, of four Persons above the Families, besides all such as are under the age of sixteen years, as if therein they allowed of dangerous and seditious Meetings, which we are confident they do not believe concerning us called *Quakers*. And as for this Accusers judging our greater Meetings, of hundreds, to be much more dangerous, and therefore would have them lessned; what ground or reason has he for his evil surmise in this, seeing when our Meetings are large, our doors being open, many mixt people may come

come and behold us and our order? that if we were of that ill mind, as to contrive Evil or Sedition, we could not have opportunity; we should be the maddest Plotters that ever were, if we should be so publick and obvious therein; but the Lord has redeemed us out of all such occasions both publick and private; we have given no occasion of either fear, suspition, or jealousy to our Persecutors in those matters, it is their own guilt, and envious persecuting spirits that attract fears and troubles, the Witness of God persuing them for their injuries, and injustice, who afflict the Innocent, and oppress the Poor and Needy, for whose sake God will arise, and plead their Cause.

Inform. *Your antick tricks in your silent Meetings, &c.*

Answ. What antick tricks thou Slanderer and Scoffer? though we have often waited in silence together upon God, and received comfort and benefit therein, from him by his Spirit wherein we wait and worship him: And what hast thou against this, thou bloody-minded *Informer*? And what colour or pretence of Religious Exercise hast thou, to inform against these harmless silent Meetings? Where is the colour or pretence? and what exercise provest thou therein, that the Act takes hold of? And what plotting or contriving hast thou ever heard or seen in any such Meetings, or in any of our Meetings, tending to set the City on flames? And as for antick tricks, if the Devil had not blinded thee, and such as thou art; thou mightest have made those ungodly Meetings at Play-Houses the subject of thy Information, and not the innocent pious Meetings of the People called *Quakers*. For is it not obvious, what impudency, antick whorish tricks and postures appear upon Stages, at Play-Houses, in and about the Cities of *London* and *Westminster*, to draw out the mindes of People into vanity, and a whorish spirit, as Women without the appearance of Modesty or Sobriety in their behaviour, and men dect in womens Apparel, to be examples of whorish postures? besides the many vain shews and sights to affect and gratifie the vain wanton eyes, minds, and spirits of Youth, to draw them into impudency and debauchery, such abominations as is a Reproach to the Profession of Christianity, and a shame to the Nation.

And

And to that of *Mal.* 1. 11. *In every place Incense (or Offerings) shall be offered unto my Name*; This Informer gives this meaning, That *this hath relation to the calling in of the* Gentiles. *The Coming of Christ and Convertion of the* Gentiles *by his Gospel* (i. e.) *in every Country or Nation* (To which we say, Why should we be deprived of this priviledge in our Country and Nation, where so much of Christ and Gospel is profest?) But then he adds, *In places dedicated to my Name, the publique Places of God's Worship, his Houses, dedicated set apart for his peculiar Service, &c.*

Reply, But what Houses doth he intend? are they Steeple-houses, which were dedicated for the Mass? were these the Houses which he saith God put into their heart to build him? it appears they are; and to them he would have all compelled: but herein his Popish Spirit and Principle doth appear; for did not the Papists build those Houses he pleads for, (for their Worship) as he thinks God put it into their hearts to do? but, can he think that in every Country where the *Gentiles* are called in, there must of necessity be such places or Mass-houses? or must the poor Ministers of Christ forbear to go into those Nations, to preach where there are no such consecrated by Pope or Bishop? And then must the *Gentiles* in those Countries be unpreached to, uncalled and unconverted till such Houses are built and dedicated? I hope the Reader will easily see the obsurdity and ignorance *of this malicious Informer* herein, who also adds, that is, *Every place cannot be taken in the general sence; for then it will take in Hell, where Sacrifices shall never be, &c.* Wherein he most absurdly reasons; for the subjects of this Prophesie were neither in Hell, nor to come there, being the converted *Gentiles*, as he confesseth. And who is so ignorant of Scripture, as to think that Christ and his Apostles were confined alwayes to meet in the Jews Temple and Synagogues; for did they not meet on Mountains, by the Sea-side, and in Houses. And did not many hundreds of the primitive Christians meet together, and that at such places as were not dedicated or consecrated, as the Mass-houses are? And did not Christ set up the true Worship in Spirit and Truth above the worship at the Temple of *Jerusalem*, where the Jews thought men ought to worship? and was not that Temple a Figure? and where is

there

there any Precept or Command in Scripture for the building such another, and compelling people thereto to Worship: answer by plain Scripture, or else stop your Mouthes [you Persecutors about Religion] the true Christians, who are Jews inward, worship God in the newness of the Spirit, and not in the oldness of the Letter; they waited in the Spirit, they prayed in the Spirit, they sung in the Spirit, they had the Spirit of Grace and Supplication powered upon them, according to promise: And this Worship was divine, and not invented nor divised, nor framed up, nor yet performed in the will of man, What, and whence then was their Liturgie? Let the holy Scriptures answer. And doth not the Lyturgy of the Church of *England* allow of the Holy Scriptures of Truth, and the Example of the primitive Christians therein recorded? Let Truth and Reason answer.

And whereas this Accuser saith, touching our Diffinitions in our Postscript (viz) upon the words *Seditious*, *Disloyal*, &c. That *they agree very well with our Practises, and that we are guilty of all either in* Posse *or* Esse; *and therefore ought to be prevented.*

Reply, As this most partial and prejudiced *Informer* hath all along set himself in his Pamphlet, as both our false Accuser and unjust Judge; so herein from his own groundless and evil surmise hath insinuated a most unjust Conclusion of guilt upon us as being Seditious and Disloyal (that is loving Discord and Treachery) wherein God and our Country knows he wrongs us; but his proof of all against the *Quakers* amounts to nothing farther then an envious application of an old story of *David George*, and *John* of *Leyden*, &c. and to an envious conclusion, of being *guilty* either in *Posse* or *Esse*; but whether this be any sufficient evidence either to convict or prevent us; we leave to the just Witness of God in all Consciences, and to the consideration of all unprejudiced impartial-minded men, both Rulers and others.

London, *the* 3*d day of the* 4*th Moneth call*ed June, 1670.

From some of the People of God, called, *Quakers*.

Here

Here follows a Recital of some envious Information and Accusations against the *Quakers* (by *H. Thornedike*, Prebend of *Westminster*-Church, so called) in his Book, called, *A Discourse of the forbearance or the Penalties which a due Reformation requires*,

WHEREIN

His unchristian and inhumane Spirit and Principle is discovered; and hereby he hath discovered himself no better then the *Jewish Priests*, *Popish Prelates*, and other Merchants of *Babylon*.

PAge 177. Saith this Prebend, *But now, as for the Quakers, we are no more to reckon them among Christians, than the* Gnosticks *and* Manichees *of old, nor the* Mahumetans *at present.*

Reply, Here is no proof of any evil against the *Quakers*, but meer raising & misrepresenting them, for they were never of the Principle of the *Gnosticks*, *Manichees*, nor *Mahumetans*. See what they held, first concerning *Gnostici* or *Gnosticks*, they are recorded for Hereticks *Ecc. Chron. 367.* which swelled in pride (by some called *Barbarites*, by reason of their beastly life). Epiphanius saith, the *Valentini* called themselves *Gnostici*, and that all women among them were common, &c. Now how most unjustly this *Prebend* hath compared us, (called *Quakers*) to such, let all that know us and our Princi-

ple judge; for all such Debauchery, and ungodly Practises, and Ranaisme we utterly deny and abhor, they more suit the Spirit of many of his own Fraternity, who are owned as Sons of the Church, and more justly might be compared and applied unto them who are possest with the Spirit of Whoredom, among whom Whoredom and Drunkenness encrease, who for all that (being capable to put into Priests mouthes) remain unaccommunicated.

And as for the *Manichees* its recorded, they had their appellation from one *Manes*, a Heretick, who called himself *Christ*, and who said that Christ was not *truly* born, but *fantastically*; and that he taught, that there were many Gods; and that the *Sun* was to be worshipped; and that the *Souls* of men went from one *Body* to another, &c. But these things were never believed, nor taught, nor owned by the *Quakers*: and therefore this prejudiced Prebend's *instance* and comparison herein, together with that of the *Mahametans* against us, is most false, and malicious, and unjust, and hereby he can never unchristian the *Quakers*; for their Christianity both in Life and Principle stands over him, and all such false Accusers.

Ecc. Cron. f. 599.

Preb. *For they do openly own the dictates of their own Spirit to be as much the Word of God as the Scriptures; acknowledging the Scriptures so far as they please.*

Reply, This is also a false Accusation, for it is not their own spirits, but the Spirit of God which they follow the dictates of, which agree with the holy Scriptures, by which Spirit of God the Revelations of the Mystery of Life and Salvation in Christ is given unto us, and we have received power, not only to profess, but to order our conversations according to the holy Scriptures.

Preb. *Introduce the pretences of their own Revelation where they think fit.*

Reply, This is also an evil suggestion; for it is not such

pre-

pretences, but the Revelation of Jesus Christ in reality, that by his Spirit is introduced amongst us.

Preb. *For when the private spirit is equaled with God, the last Ordinate, as in mens last Wills must of necessity [illegible].*

Reply, This is also false, as it is intended against us, called *Quakers*; and no less then a Popish Accusation cast upon us, this being the very phrase of *Papists* against us, as calling the Spirit of Christ by which we are led a private spirit; whereas indeed it is the universal Spirit which convinceth the World of sin, and leads the true Believers into all truth; and in this universal Spirit we worship God, and have good will to all men.

Preb. *The Quakers follow every one their own [spirit;] therefore are the more contemptable.*

Reply, This also is a false and contemptable Accusation cast upon us, the same with the former; for we prefer the Spirit of God, and its leadings, and not our own.

Preb. Certainly, did they see that they cannot be reconciled, but as so many Runnagadoes, they would bethink themselves before they went on in their madness.

Reply, Envious men are blind, and void of true Judgment, and are ready to stumble at Noon-day; and though they have eyes, yet cannot see; for we have received Grace, by which we are reconciled and redeemed from folly and madness; by which Grace we are taught to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present evil World.

Preb. *This their Position is not reconcileable to civil trust, always obliging them to the most desperate acts of Treason and violence to their Country, that they can imagine their own spirits to dictate.*

Rep. As this Position charged upon us, (of following our own private spirits) is utterly false, so are also these Consequences, and they savour of a popish & blood thirsty spirit, that would bring Persecution and violence upon us; therefore we challenge and charge this *Prebend* to prove (if he can) when, and where we were perfidious, either in matters of civil trust, or ever brought forth acts of Treason or Violence to our Country; we charge it upon him, as a most malicious and envious instigation against us.

Prech. It cannot be beyond the merit of their madness, that they are made Servi pœnæ, *by Law, as the* Romans *Law calls it; That is, That they are transported to work in the Plantations ..... the Law is to provide for such People.*

Rep. Here is still more Railing and Instigation to Cruelty and Persecution: No doubt but this man, if he had Power, or Horns long enough, he would be cruel enough; we may expect the very *mercies of such* to be cruelty; he would have us made *Servi pœnæ* indeed, but we desire more competent Judges then such as he, who is not content with our ancient *English* Laws already made, but would have crueller to bring us under servitude and vassalage in Forreign Plantations; whereas many thousands of conscientious Dissenters, both Quakers and others, have estates already sufficient to live upon, which they have honestly laboured for: But if this cruel Prebend's counsel might take effect against us, it appears we must have our Estates taken from us, and then be exiled as Slaves and Drudges: But doth he design, that he and his Companions shall have our Estates, or part of them, to spend upon their lust? Surely, it is obvious what misery he, and such as are of his Gang would bring upon this Nation, a considerable part whereof doth conscientiously dissent from this Prebend's Way and Religion, who hath thus shewn his inveterate, proud, imperious persecuting Spirit most repugnant to the equal Law of Christ, which enjoyns him to do to all men as he would they should do to him: Besides, what pride and presumption is it in him to take upon him to prescribe the Ma-

Magistrates such a way and manner of proceeding against Dissenters, so contrary to the wholsom fundamental Laws, Priviledges and Rights of English men.

Preb. *They must fail of civil trust of Subjects, that is, that their Testimonies be not taken in Law. That they be disabled to sue at Law. That they be disabled to make Wills, or to get by Wills, or any thing else within the effect of civil trust. And this must also be the penalty of the* Leviathan, *and all that may follow him, either into Apostacy or Atheism.*

Repl. This envious Informer would have us excluded out of all our rights at once, though without any just ground or reason: Let but all that are unbyassed in this Nation see what ranchor cruelty and injustice resides in this mans spirit, *Leviathan* (crooked Serpent) like, thus to seek to deprive free-born English men of their rights and privileges, and that without any proof or ground for his Accusations, accusing us of failing of the civil trust of Subjects, when as we have been found more trusty and faithful then many of his Coat, who have temporized, crept, and changed with every Form and change of Government, for Self-ends, Gain, and Preferment.

Preb. *For they who declare themselves at freedom to forswear the Christian Faith can never be held by any Bond of civil Trust: It must be also the Penalty of all Sects that may relapse. It may be a Question, Why the Kingdom should be counted a Christian Kingdom, if the Laws of it set not some Mark of Infamy upon the Enemies of Christianity, which only the enforceing of Excommunication by the Law can do.*

Repl. Who are to be marked as Enemies to Christianity? This man is no competent Judge, for he hath already abused true Christians (as such like) seeking to instigate the Magistrates, to do his and his Brethrens Druggery of Persecution against them. And when and where did we ever declare our selves at freedom to forswear the Christian Faith? Is

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not this an envious insinuation of thy own head and wicked heart, to make us odious? We hope we shall have a better tryal; and more impartial Judges, and more just Judgment than this mans, before he gets us transported to work in forreign Plantations; but it appears, all this men aims at is the enforcing severity upon all that dissent from his Way. And what doth he think will be the effect thereof? And how will such cruel work compose the spirits of the People of this Nation? doth he think to make up a good Church or a compleat Body, by driving men with force and cruelty into his way and worship? Surely this is not the way to make sound Members, but to add to the number of Hypocrites; nor is this the Way of Christianity. And where did *Peter*, *Paul*, *Timothy* or *Titus* go about to instigate the Rulers to Persecution, and to Transporting of men to be as Slaves and Vassals for their Religion and Conscience? Or where did any of the true Ministers or Apostles endeavour to exclude either *Jews* or *Gentiles* from their outward civil Rights and Priviledges, or from the benefit of the civil Law of their Nation? or endeavour and seek to set such a Mark upon them meerly for their Principle or difference in Judgment and Opinions? Let this Prebend shew us a President, Precept, or Example among the true Christians in all the Scriptures of Truth for this his work. As for Apostacy and Athism, it is not amongst us, but among many professed and owned as Sons of that (hurch he is a Member of, who are run into a spirit of Liberty and Debauchery, whereby the Earth is corrupted, and the beauty of much of the Nation stained, and the profession of Christianity scandalized, and made odious in the eyes of *Mahumitans*, and other Nations; but as for these things he and his Fraternity can connive at and overlook them, while they can contribute to uphold them in their Pride, Idleness, and Fulness; who notwithstanding cannot therein acquiess without envying the very Being of others more rational, prudent, and righteous then themselves.

Well,

Well, you that appear in this cruel persecuting, domineering, Lordly spirit, the Earth grows sick of you, and will assuredly vomit you out, and you will become a by-word and a hissing to the Nations, except you forsake your Top-saile, and bow down to the equal, just Principle of God in you, and so come into some lowlinesse, tenderness, and humility of spirit, out of the nature of the Beasts of prey, into the nature of Sheep and Lambs. Otherwise God will greatly debase you, and bring his Judgments upon you, the Mouth of the Lord hath spoken it in and through his Servants,

G. W.
W. S.

Some few Errors and Defects, in Letters and Points have escaped the Press through the expedition hereof, which the Reader may correct.

PAge 4. line 11. for *Spirit*, read *Scriptures*. p. 5. l. 31. r. *Magistrates*. p. 6. l. 5. r. *wives*. l. 33 r. *humane*. p. 8. l. 14. for *fife* r. *strife*. l. 29. for *differently* r. *indifferently*.

THE END.